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THE STUDENT

Sri T. E. V. Sarma: — Managing Editor

AS LONG AS I LIVE: SO LONG DO I LEARN : : SRI RAMAKRISHNA

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A PRAYER

O Lord, how wilt Thou deal with me? I am fickle, clothed in filthy garments.

My form is foul, I live in the company of the wicked.

All my days I pass in heaping up riches for my family and my kinsmen.

And all the night through I sleep like a beast that has no understanding.

I learn Thy Name as Eternal, Good, and Holy, the Treasury of Mercy and I find comfort to my soul.

Hymn from Sur-Das.

SANDHYAVANDANAM.

By Sri K. Subramanya Aiyar, M.A.,L.T.

My dear Young Hindu friends,

You have seen everywhere people of varying faiths engaging themselves in acts of worship indicative of their religions. The pious Christian goes to Church every Sunday, the conscientious Muhammadan turns his face towards Mecca, kneels down and prays to God exactly at sunset, wherever he may be at that time. But where is the Hindu who by his daily acts shows that he belongs to Hinduism? Is it that no such acts are enjoined on us by our Scriptures? No. Such daily acts of worship there are in plenty, and in fact they are more numerous than could conveniently be performed by us, if we sincerely wished to do them all. One of such acts, and probably the most important of them all, that is Sandhyavandanam, is happily still done by some, though it should be taken to, by all Hindus without exception.

Now even those who perform it do it mechanically, without fully realising its significance But if Sandhyavandanam is to be really effective, the performer should concentrate his mind on the meaning of the mantrams he is uttering. He must also understand what all the Tantras (signs) mean. So before practising it daily, we must try to understand the real significance of the whole process.

First, let us take the times chosen for the performance of the act. In the Sandyas, when the whole world passes from the rest to activity and from activity to rest, there is an atmosphere of balance and peace which is the one most conducive to meditation. The quiet stillness that pervades the world at that time helps us to direct our out-going energy inwards and to concentrate on the lotus feet of God embedded in the hearts of one and all of us. Further, as the central mantra goes to the

worship of the Sun, the times of his coming and going are the most appropriate for his worship. The Sun being the object of our worship, we will be wrong in performing Sandhya long after he has come into our midst and also long after he has left us. The times for the performance of the Sandhya are thus very important, and they get an added value if you realise how they incidentally cultivate habits of early rising and early retiring.

Now, coming to Sandhyavandana proper, I cannot in this short article dwell upon all the small acts which are full of significance. I shall refer here only to a few. First, there is the mantra meaning, 'The sun is Brahman, I am Brahman, Truth is Brahman.' We say this placing our hands on our hearts.' It means that the sun manifests in himself the energy of that Brahman whom we are to reslise in our hearts by identifying ourselves with the whole world. Then there is the Prana-yama which means breath-control. Now breath-control not only developes the body (they say that a proper practice of it is a sure remedy for all diseases) but also helps the concentration of the mind. Many of you must have noticed the truth of this when you draw a deep breath while turning your mind away from an object at which you had been concentrating your attention. But Pranayamam must not be lightly undertaken, for it is difficult to practise, dangerous when wrongly performed, and must therefore be learnt from a Guru.

We come now to the most important part of the Sandhya– the Gayatri. You will understand why our Scriptures talk so highly of the efficacy of this mantram when you know its meaning. It means, 'may the pure and mighty energy of the Sun-God direct our thoughts.' If, according to this mantram, the pure, undefiled, and sin-destroying energy of the Sun is to enter into our minds and direct our thoughts, where will be the place for evil thoughts? All evil will be burnt to ashes by the fire of that energy and our minds will be purged of all forms of

vicious thoughts. Imagine then what the purifying effect on the mind will be, if at every time you utter this mantram you consciously direct your mind to its meaning and the infinite purifying power there is in it.' Such conscious suggestion repeated a number of times at hours most conducive to the concentration of the mind is certainly the most efficacious of all forms of worship.

The above reasons will convince you that Sandhya is the most important of all the acts of daily worship enjoyined upon the Hindu. I hope therefore that you will all practise it from now at least. Do not mind the scoffers, for scoffers there will always be; and no great thing can be achieved if we allow our detracters to weaken our devotion to our ideal.

THE NEW YEAR

BY SRI D. KRISHNAYYA, TEACHER, HINDUPUR.

'Ring out the old'

Ring in the new' says Lord Tennyson. Let us on this very glorions occasion remember all our friends. Let us have no enemies at all. 'Blessed be All', is our policy in life from long past ages and let this sacred maxim of ours guide us all in the glorious march of our country in the national and international progress.

Let the New Year dawn on us Hope, Cheer, Joy, Peace and Plenty. Let us do our best to relieve the country from darkness and suffering into light and pleasant living. Let us not forget our dumb and defenceless creatures in life — our animal friends on whose progress our happiness depends.

Let the Dharmachakra in the very centre of our flag, with all its twentyfour points, breathe into us both day and night Supreme Love, Righteousness, Courage, Dignity and Divinity. Blessed be All.

FROM THE WATCH TOWER.

By Sri K. Vaidyanatha Aiyar,

Dear Students,

Shakespeare, the Poet and Philosopher, gives a number of Golden Advice to Youngmen. You will do well to practise them if you wish to be practical, for, 'to be practical' means to be successful in life.

The first Golden Advice he offers, is "Give thy thoughts no tongue, nor an unproportioned thought, its act" This is a very sound advice. But it is seldom practised by youngsters especially, because of their lack of experience.

Your minds are like wild horses running about here and there, seldom heeding to the call of parents, teachers or elders. There is, therefore, a great danger if you give a free rein to your tongue. There is a familiar Tamil proverb which says. "He who safeguards his tongue, safeguards his life."

You may think or know that a certain thing is good or bad. But you must not, at once, rush to the conclusion and express summarily that it is such and such. Possibly your analysis is wrong. There is a chance (in your case especially, because of your unripe knowledge,) of taking good for bad or bad for good. Better it is for you to pause and have plenty of caution before anything is committed to the tongue. As youths, you must obey this very important Law of Caution which is so very useful in shaping your future carriers.

There is another part of the Golden Advice which says 'nor an unproportioned thought its act.' "It is, as it were, a deduction drawn from the former one. "Give thy thoughts no tongue."

There are among you, many who will readily put anything and everything in practice before looking to its consequences. There are numberless youths who have wrecked their lives by

plunging in to some course of action without waiting to think what their actions will lead them finally to.

Very soon many of you will leave school and be out for a job. A confusion will follow as to what job you are likely to take. Temptations are about you wherever you go and there may be many temptations in political and in other spheres, and if you fall a prey to any of those alluring visions and pursue them aimlessly, you will soon find no limit to your repentence afterwards. Hence be wise and "Look before you leap"

—:*:—

VELI VISITED.

By Sri P. Ananthaswamy, Teacher.

Travancore is noted for its back-waters and lagoons formed by the expansion of the mouths of rivers and canals, due to the interaction of Sea-currents upon them. These vast areas of back-water are linked by canals, both together forming one stretch of waterway from Trivandrum northwards to the sister State of Cochin. The Veli backwaters are the first that one meets with in the journey northwards. They are within easy reach from Trivandrum by land and, together with the land-elevations that enclose them on the northern and eastern sides, afford excellent scenery. They form the smallest body of backwaters, as the Vembanad backwaters which are situated on the northern border of the state are the largest of them. On account of their smallness, nearness and picturesqueness, they are the favourite haunt of holiday-makers from Trivandrum. Boating exercises and picnic parties are the usual enjoyments that attract them. The hills by which the back-waters are bounded and bordered on one side give cover to games of all sorts. However small the fry, it is sufficiently tempting to the sportsman. The game bagged by the gay and the fashionable is often a source of infinite delight to them.

Such being the attractions of the place, some of my friends and myself thought of making the most of them on a holiday. The season was delightful to a degree. The rain was over and gone; the flowers were breaking forth in glory and diffusing their fragrance; the warblings of feathered songsters were filling the air. In pursuance of our programme we met at Chakkay at 2 p.m. At 2-30 we started from the Chakkay-landing and the canal of the same name lined on both sides by thick rows of water-ferns, by the many—branched stems " of Odalams " and by foliating screw-pines, took us in a couple of hours to the back-waters into which it opens out.

The backwaters have two arms—one stretching eastwards down to the foot of the cliffs, and blanked by long stretches of cocoanut palms; and the other stretching westwards and reaching up to the margin of the sea and narrowing at its eastern end into the canal which continues the route north-wards. This western arm is generally abandoned by excursion-parties, as it forms the main line of traffic and transport, though it has a peculiar fascination lent to it by the ledges of rocks of diverse dimensions that border it. These ledges look like banks of clouds coming down to discharge their burden into the back-waters and thus add to their volume. So, it is the eastern arm of the lake that affords holiday-seekers an exhilarating welcome. Here our party broke off into small groups on country rafts. A lively boat-race kept up by means of rapidly-plying paddles ensued. This was the most exciting and enjoyable part of our programme. Exceedingly pleasant it was to us, to watch the innumerable wavelets set up by the motion of our paddles kiss, the shores and recede, as if they were so many lovers or hus-bands bidding farewell to their better halves, with promises of speedy return. Nor was music wanting to make the scene all the more romantic—a music that was generated by the collision between the advancing wavelets on the one hand and the

receding wavelets on the other, as if they were friends or acquaintances accosting one another and wishing one another God-Speed on their respective journeys, in the sweetest of tones.

Arrived at the foot of the hill we started on our ascent. Up we went with as great a gusto for outbeating one another as that with which we had paddled. The cool evening breeze braced us up. Half-an-hour was all that our upward journey took up. Here our party examined the ruins of an old fort known to tradition as " Pulayanur Kotta " for the reason that it would appear to have been the head-quarters of a Pulaya Chieftain who, it is said, held sway there in days long gone by. The evening sun was slowly descending in the western sky and as we stood and watched the wonderful scene spread out before us, we felt as if we had been wafted by some supernatural power to the dizzy heights of the empyrean, in order that we might have glimpses into paradise itself; a feeling of immensity, and something of the sublime crept over our souls and we felt the Infinite.

As night approached, we descended the hill and soon reached the foot. With song and talk, with the moon shedding her spotless and balmy rays in sweet profussion we rowed back to Chakkai. A couple of miles of congenial walk found us once more in our homes.

—: (o) :—

BIRDSONG.

Moonlight! Starlight!
Tender voices calling,
From afar a nightingale
Sings a song enthralling!

Dream-thoughts falling thro' the sky
Banishes my pain,
Whilst the ecstasy of birds
Wakes my soul again!

Sunrise! Dawnrise!
Music night and day,
Birdsong taught my heart to love,
Taught my soul to pray!

Leland J Berry.

KULASEKARAR

By Sri K. S. Manavala Ayyangar, B. A., B. T., Cheyyar.

Kulasekarar was one of the twelve Alwars. Alwars were so called because of their deep devotion to Lord Vishnu. Kulasekarar was first a king and then a saint. He was noted not only for his military glory but also for his spiritual superiority. He had full trust in God and thought that God alone could save him from birth and wordly miseries, and none else. He had written Mukundamalai in Sanskrit and Perumal Thirumoshi in Tamil. His Hymns are full of wordly comparisons, apt and pregnant with sense of appeal. In the fifth Thirumoshi he appeals to God to save him from birth and miseries. Just read and enjoy them.

1. Just as a child beaten and pushed out by the angry mother cries only for her mercy O' God residing at vittuvakkodu full of sweet smelling flower plants, I will never leave you even if my miseries are not cured by you for I have no one to save me except you.

2. Just as a chaste woman will never think of others except her own husband even if he possesses baser qualities, apt to be criticesed by others, so also O, God residing at high walled Vittuvakkodu, I will not leave you even if you refuse to exticate my miseries.

3. Just as the citizens look to the help of the king even if he neglects doing good to them, so also O, God residing at vittuvakkodu surrounded on all sides with fields full of water fit, for the fish to live in, even if you desert me I will not leave you for I have no other help.

4. Just as the patent loves the doctor though he cuts the wounds with knives and burns them with medicines so also, O God of Vittuvakkodu, I will long for your mercy even when you increase my miseries by your Maya.

5. Just as a bird in the sea perches on the top of the mast after its vain search for a resting place so also O, God residing at Vittuvakkodu and the slayer of the elephant Kuvalayapeedam, I have no one to help me except you.

6. Just as the lotus flower opens its petals only at the heat of the sun so also, O, God residing at Vittuvakkodu, My heart will not rejoice at anything except praising your good qualities.

7. Just as the crops look at at the clouds in the sky even if they fail to pour rain so also O, God of Vittuvakkodu, my mind will be ever on you and on you alone even if you fail to remove my difficulties.

8. Just as the rivers after flowing through the extensive land fall only into the sea and stay nowhere else, O, God residing at Vittuvakkodu I will be always thinking of you because you have entered into my heart.

9. Just as the riches even if they are not thought of and rejected go after those who concentrate their minds on God so also O, God with bri liant wheel, I will not think of anything except you even though you may reject me with your maya.

10. O, God, even if you reject me I will not think of others and submit myself to them.

Those that read and learn these ten poems of Kulsekarar will never enter into hell.

Rainwater never stands on high ground, but runs down to the lowest level. So also the mercy of God remains in the hearts of the lowly, but drains off from those of the vain and the proud.

SRI RAMAKRISHNA

THE BLUE GOD ON THE WHITE EAGLE

By Sri B. Pattabiramaiya, M.A., L.T., Kakinada.

The simple peasant and crafty priest :—

A crafty Brahmin once was priest
To a simple peasant youth ;
And whatsoever the Brahmin said
To the boy was gospel truth.

The Brahmin's desire to see Vishnu :—

The priest he had a strong desire,
The god Vishnu to see ;
But a crafty soul to the god, he knew,
Would never welcome be.

He tries to work through the peasant—his advice :—

And so he sought a trick to play,
His cherished end to gain ;
He planned a way to see the god
By trial through the swain.

He called the lad and said to him,
'Do call and make appeal
To the Sky-blue One on the eagle white,
To share thy millet meal.

The boy then stood and called
To the Bule One said to roam
On the eagle white as the priest had told,
To him as guest to come.

A good long time he waited thus,
Nor tasted food nor drink,
The cup of porridge in his hand
Did rot and give out stink.

Vishnu appears to the peasant :—

Now Vishnu, mighty pleased was he
With his devotion pure,
He came to the earth on the eagle white,
To bless the lad for sure.

The Brahmin bids the boy follow Vishnu :—

The wily Brahmin told the lad,
If next the god should come,
To do his best to follow Him
To His celestial home.

Again the lad called loud for Him,
And He right soon was seen,
But said He could not take him home ;
Long distance lay between.

The lad clings to one foot of the eagle, and the Brahmin to the other.

The eagle spread his spacious wings,
His Master to convey.
The simple lad then tightly clung,
To the right foot straightway.

The Brahmin who had hidden and watched,
From out a bush had sprung,
And, grasping quick the other leg,
Full tightly he also clung.

The priest is thrown down :—

On sleeping wings, the eagle white
Rose high above to soar ;
With a jerk of leg he dropped the priest ;
The boy to Heaven he bore.

MORAL :—

Let no one seek by wily ways
The grace of God to gain ;
Unshaken faith and prayer Pure
Alone will bliss obtain.

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GAMES.

BY D. K.

'All work and no play makes Jack, a dull boy', is perfectly true as we can all see. True education is an apt combination of the mental physical and the spiritual adjustment of life as wise men say. Life's battles are often played on the games field as history points out and the battle of Waterloo was played on the games field of Eton in the words of Lord Nelson.

We play our real game of life both on the games field and in the practical field of life which is sometimes rather grim. Specially now and in Free India we urgently need strong and sturdy citizens both to enjoy the glories of the glorious Indian Republic of ours and also to maintain discipline, law and order in the country, besides defending the country against all invasion or outside attacks of any kind. Again in the educational field, we have the play way of education which points out the glory of games. 'Learning is nothing but mirth', is the essence of this play way of Education with which is incorporated the Project method. Playing the game nobly is the outcome of all true education and from the simple lesson of how Alan played his game nobly not on the cricket field but outside it, is an example in this line for us to modestly copy. Thererfore it is that the 'Sportsman spirit', is an expression full of very fine meaning. Let us all therefore be true sportsmen in life whether we win or lose. Cheerfully facing a defeat has a better effect than enjoying success in the words of the Gita. 'Failures are the stepping stones to success', says Tennyson and so let us march on from success to success on to the region of Radiant Health.

S. S. L. C. ENGLISH : QUESTIONS & ANSWERS.

BY SRI R. C. MUDALIAR B. A., L. T., SIRKALI.

1. Write briefly (in not more than a page) an account of the incarceration of George Fox.

During the reign of Charles I people were uneasy about their system of government. To add to it, in religions affairs also there was divided opinion. One such society was called "Friends" or Quakers. The leader was one George Fox. He had about forty followers. He was convinced of his religious truths and practices. He travelled widely and brought home his principles to all by means of public lectures.

His new faith tought people to act according to their inner light as conscience. All should read the Bible and follow its teachings. None should do evil or fight with others. They must be patient, gentle and peaceloving. He went on preaching, unmindful of being hooted out or struck with fists and sticks or thrown at by rotten eggs. Often he and followers were assaulted. Yet they turned their cheeks, if they were hit either in the right or left ones.

Once Fox was caught hold of and hit severely. He was dragged into a ditch and was left unconscious. Fox did not feel angry but bore all insults and injuries patiently. Anyway he went on with his sacred job.

Later at Derby he tried to enter the Church, which he called 'Steeple house', to speak to the people. But he was arrested and put in jail by the magistrates on a charge of having told scandalous things after a prolonged trial for nine hours. Fox pleaded innocence but of no avail. After being beaten black and blue, he was imprisoned in a dirty cell along with thirty other men.

The jailer was cruel and treated Fox most harshly, But the prisoner did not complain anything. Nor his spirit could not be broken. Instead of caring for himself, he wished to do his utmost to free his co-prisoners from distress. Pitying the lot of an young girl to be hanged, he wrote to the Judge and the jury to stop execution as it was against law to punish one with death for stealing alone. At the moment of hanging, the orders of pardon were received. Fox felt happy at that. Then he was also pleased when the jailer himself turned penitent because of his bad dream about the day of judgment. Even after his release, he never gave up his preaching.

Para Questions:

1. Mention the few ways of preventing illness.

Dr. Pasteur and Dr. Koch found out that deadly diseases are caused by germs, poisoning people's blood. To prevent germs affecting people's health, doctors use vaccination according to the illness. Besides, they advice to keep our diet, drink, and dress clean. We have to breathe fresh air both by day and night. If mosquito larva are killed by medicine malarial fever can be prevented. Some laws are also necessary to prevent sickness. Spitting in public places and buildings is forbidden in all civilized countries. Thus science is gradually helping to conquer disease.

2. Did Haroun succeed in cowing down Mondeer?

Haroun failed miserably in cowing down Mondeer's brave spirit. He thought of bringing Mondeer under his control by offering the richest gem. He also realised that any hard penalty would change Mondeer's heart from his deap devotion to Jaffar, the good. But that way of pleasing Mondeer by a gift made Mondeer openly praise Jaffar rather than accept Haroun's offer of kindness and forgiveness. It clearly showed Haroun that the true courage of a true citizen could not be curbed at all.

A Letter—Beggar nuisance

From

S. N. SWAMY, S. S. L. C. Class,
R. H. School, Chingleput.

To

The Editor, "*The Hindu*", Madras.

Dear Sir,

I shall be thankful if you be kind enough to publish this letter of mine in your esteemed daily.

I am shocked to see a large gathering of beggars of either sex at the bus-stands, railway trains, and up and down the streets both by day and night. Almost all look sickly and untidy. Some are indeed suffering from contagious diseases like leprosy, consumption, and smallpox. Besides, their abject poverty urge them to quarrel with one another. The din and noise created by them is rather unimaginable. Thus they are a regular nuisance to busy people. Regarding their role in spreading epidemics, the less said the better.

Of course, our sympathies go with their miserable and wretched lot. No doubt, their conditions become worsened as famines are overcoming our nation. Hence, I wish to suggest a few ways and means to relieve their distresses.

The first thing we have to do is to build some rest houses. These can be divided into able-bodied ones and others. The farmer class can be given some work or other, like gardening, matweaving, clothweaving, metalwork or some such other jobs. The disabled too can be made to handle odd jobs. By such ways the public nuisance can be avoided. Human feelings may be instilled in their minds. Their character and conduct will improve. They can prove themselves useful to society and their motherland. Lazy habits and careless attitudes may be got rid of. By helping them, the Government stands to gain much and ultimately society can play its worthy part.

Chingleput
25-12-'52.

Yours faithfully,
S. N. SWAMY

—A Letter—

From

R. GOVINDAN, School Pupil Leader,
R. H. School, Tanjore.

To

The Headmaster, R. H. School,
Tanjore.

Sir,

I, on behalf of my school mates, beg to bring to your kind notice of the fact that a reading room is necessary in our school. Of course we thank you much for having daily news noted down on a black board. That can be only meagre. Besides we get many journals and we take library books. However, there are some books and periodicals in the Library which cannot be taken home.

Hence we wish to have a separate room in our school pramises or in the Library room itself to read newspapers important books, periodicals, journals and other foreign bulletins during leisure hours. By perusing them we gain up-to-date knowledge about modern problems. We learn about the points of views about human problems of other foreign leaders and of worthy men of our country.

By reading such publications, we improve our vocabulary and use of language. The more we come across with peculiar linguistic forms, the more it is easy for us to imitate. In addition, we can discuss among our student population about the special points of the authors, the stories, the poems, the language beauties and the grammatical peculiarities. Thus our omissions, commissions and errors will be rectified.

Thus we are benefited by such a Reading Room. So we request you to afford us facilities at an early date.

Thanking you, Sir,

Yours obediently,

R. GOVINDAN

Chingleput
28-12-'52.

A LETTER TO A FRIEND

10 Pillayar Street, **NAGALORE,**

My dear GURU, 27-12-52.

I wish to write to you my views about Selection Examination for S. S. L. C. Students. Though many do not favour examinations, they cannot do away with them. For, there are no other suitable methods to test the knowledge and attainments of pupils. Hence, examination is thought to be a neeessary evil. So also is the case with Selection Examination.

You know that boys in general have already shed their fears about exams. For, they have to study only limited portion and they are coached well to face any kind of examination on stereotyped models. The only thing the boys have to do is to read and read properly. The more they read the more they remember. Hence, it is easy for them to get fair marks in exams.

Such being the case, I wonder why pupils fear examinations. As our Prime Minister has said that the Selection Examination is only a preparation test for the final one, we have also to take his advice. No doubt it induces us to devote our attention to study lessons well. If we fail to have correct understanding of difficult questions, we get clear ideas about them afterwards. Further, the present day examination system tests only our ability to remember things, organise some facts with reasons into groups and grouping some ideas into a whole As it does not to a large extent try to find out our well assimilated and critical ideas, we can have easy time with it. Hence, I advise all not to hate or fear examination.

I hope to meet you during holidays. With kind regards,

Yours Sincerely,
GUHAN,

To

Sri GURUNATHAN, S. S. L. C. Class,
R. H. School, CHINGLEPUT.

QUESTIONS & ANSWERS IN MATHEMATICS

By Sri T. E. Santhanam, B. A.

A: GENERAL MATHEMATICS.

New Type Tests : (Part II)

A: 1. If a straight line cuts a circle in two points it is called: (a) a tangent. (b) a segment. (c) a sector. (d) a secant (e) a chord. Ans. (d).

2. The hypotonuse of a right angled triangle is 20″. One of the other sides is 16″. The length of the third side is (a) 18″ (b) 12″ (c) $\sqrt{36}$″ (d) $\sqrt{20^2+16^2}$″ (e) $\sqrt{16^2-30^2}$″ Ans. (b)

3. How many times is the diagonal of a square as its side? (a) $\sqrt{2}$ (b) 2 (c) 4 (d) 1·5 (e) $\sqrt{\ }$. Ans (a)

4. Compound interest for Rs. 625 at 4% for 2 years is (a) Rs. 50 (b) Rs. 51 (c) Rs. 676 (d) Rs. 25 (e) Rs 574. Ans. (b).

5. I go 12′ north and then go 5′ east. The distance between the place I started first and the place I reached finally is, (a) 13′ (b) 17′ (c) 7′ (d) 8½′ (e) $\sqrt{119}$′ Ans. (a).

B: Answer :—

1. A pair of opposite sides in a quadrilateral are parallel. What is its name? Ans *Trapezium*

2. The radius of a road-roller is 3′. If it rotates, while proceding, 28 times, how much distance does it travel?

Ans. 528 ft.

3. One side of a small equilateral triangle is 40 yards. What is its area ? Ans. $400\sqrt{3}$ sq. yards

4. A triangle has two sides equal and one angle = 90°. What is it called ? Ans. Right angled Isosceles triangle

5. What is the distance travelled in one second by a bus going at a speed of 15 miles per hour ? Ans. 22 ft.

B. COMPOSITE MATHEMATICS.

New Type Tests : (Part II)

A : Each question given below is followed by five answers. Only one of them is correct. Find out the correct answer and indicate it in the bracket opposite to each.

1. If a quadrilateral it equiangular it is a
   (a) rectangle (b) parallelogram (c) trapezium (d) Square (e) Rhombus
   Ans. (a)

2. How many angles are there in each interior angle of a regular polygon of 15 sides ?
   (a) 15° (b) 24° (c) 156° (d) 120° (e) 12°
   Ans. (c)

3. The coefficient of X in the product of (X–a) (X–b) (X–c) is,
   (a) –abc (b) ab + bc + ac (c) –a–b–c (d) abc (e) a × b × c.
   Ans. (b)

4. $(X^5)^3 \cdot (X^3)^2 = $?
   (a) X^{14} (b) X^{90} (c) X^{21} (d) X^{13} (e X^{40}
   Ans. (c)

5. The capacity of a rectangular tub is 150 cubic foot. If its length be 6′, breadth be 5′ its depth is,

(a) 5 cubic′ (b) 5 square′. (c) 180′ (d) 5′ (e) 125′ Ans. (d)

6. The volume of an iron rod is $40\frac{1}{4}$ cubic inches. The area of its cross-section is $\frac{1}{4}$ sq″. Its length is,

(a) $10\frac{1}{16}$″ (b) 161 cubic inches (c) 161 square inches (d) $\frac{161}{16}$ square″ (e) 161″

Ans. (e)

7. The volumes of two cubes are in the ratio of 27 : 8. Their total surface areas are in the ratio of

(a) 9 : 4 (b) 4 : 9 (c) 3 : 2 (d) 27 : 8 (e) 8 : 27 Ans. (a)

8. If a side of a triangle is produced, the sum of the interior opposite angles is equal to.

(a) The remaining angle of the triangle (b) the difference between the exterior angle so formed and the interior angle that remains (c) the exterior angle so formed (d) the sum of the other angle and the exterior angle (e) 180°

Ans. (c)

9. The angle in a minor segment is ,

(a) right angle (b) obtuse (c) acute (d) Reflex angle (e) Straight angle

Ans. (b)

10. The heights of two vertical pillows are 25′ and 10′ The distance between then is 20′. The distance between their top is ,

(a) 25′ (b) 10′ (c) 15′ (d) 20′ (e) 30′ Ans. (a)

NEWS & NOTES

18,000 School Newspapers in America

Secondary School students in the United States now publish more than 18,000 newspapers. Three of these are dailies, printed by students in Chicago, Indianapolis and Honolulu.

A New York paper has a circulation exceeding 28,000 copies. The first of its kind the "Students Gazette," was published 175 years ago in Philadelphia.

S. S. L. C. Students

S. S. L. C. passed candidates are eligible to apply for posts of social education organisers in the various community projects after proper training. For details and application forms candidates may apply to the Special Officer, Community Projects, Government of Madras, Fort St. George Madras.

School-leaving Examination At 77

Mr. Thomas Ryan aged 77, who describes himself as a "studious and nervous type of man" is sitting in Sydney, Australia for the school-leaving certificate examination, which most people attempt at about 16.

Mr. Ryan, the oldest student ever to sit for the examination, said it had always been his ambition to become a university student.

"I may be a little old, but I'm just trying to prove I could have passed 50 year ago," he added.

Students' Tour Of North India

The Secretary, India National Committee of the World Assembly of Youth, 2/21 First Line Beach, Madras-1, writes that it is proposed to organise a one month tour of North India including Kashmir in April—May for the benefit of students. The party will consist of about 300 students, teachers and professors from schools and colleges in Hyderabad, Madras. Mysore and Travancore-Cochin. The cost of the tour is likely to be between Rs. 150 and 200. Students desirous of joining this tour may contact their principals or headmasters and send their names through them to the Secretary at the above address.

Man's Might

Sixty-year old Srkiya Kanthad, a village of Dediapara in Broach district, killed an eight-foot long man-eating tigress when the latter attacked him on 29th December while he was passing along a road on the banks of the Narbada near his village.

The tigress tackled the old man in a tight corner where there was no room for eseape. Obliged to defend himself, the old man attacked the man-eater with his spear. The animal gave up the fight after receiving several spear-thrusts and ran away into the jungle but collapsed and died before it had covered half a mile.

Life of Ramakrishna Paramahamsa in Plaster Models.

Under the initiative of Ramakrishna Mahamandal, Calcutta, the memorable events of the life of Sri Ramakrishna will be symbolised in plaster models and will be preserved in the International Guest House at Dakshineswar, according to the Hindustan Standard. It is learnt that the events of the sage's life from his birth at Kamarpukur till his passing away at Cossipore Garden House are going to be set in 15 such models, the work of which is shortly to be completed.

Europe's Centenarians

Official census takers, report over 12,000 centenarians in Europe. Yugoslavia leads with 4,000 followed closely by Bulgaria with 3,889. Rumania boasts 1707 centenarians. Spain 420, France 280, Italy 200 and Great Britain 100.

Rs. 10 Fetched Rs. 1300!

A ten rupee note autographed by the Prime Minister fetchad thirteen hundred rupees at an auction conducted by the West Bengal Governor, Dr. H. C. Mookerjee. The amount will be utilised to purchase the house in Darjeeling where Deshbandhu Chittaranjan Das spent the last days of his life.

The Firat Railway

The firts Indian railway was opened on April 16. 1853, from Bombay to Thana, a distance of 22 miles. Today the routs mileage of Indian railways is a little over 34,123 miles.

Longest Solar Eclipse in 2,000 years

What may be a record total eclipse of the sun since the birth of Christ will be seen over Thailand on June 20, 1955.

It will last for seven minutes, according to official Thai astronomers, longer than any eclipse during the past 2,000 years.

It is expected that large numbers, of scientific expeditions from throughout the world will visit Thailand to observe this historic phenomenon.

Ignorance Among Students

" Dr. Ambedkar, Chief Justice of India. "

This is the address on a cover received by Dr. Ambedkar recently. The letter was not from an uneducated person but from a lady post-graduate student. And the subject she is studying for the post-graduate course is India's Constitution!

This was revealed by Dr. Ambedkar at a meeting in Kolhapur, to illustrate the lack of knowledge among the present generation of students.

He said that the intellectual attainments of Indian students were on a much lower level than that in the Western countries.

Pigeons carry greetings to Queen

British fishermen on a trawler off the east coast of England, on 1st January used carrier-pigeons to send a message of loyal greetings to Queen Elizabeth. The message was delivered at Sandringham, Royal home in Eastern England, where the Queen and her family are now in residence, and was received personally by the Queen's husband, the Duke of Edinburgh.

50,000 apply for 300 posts

For 300 posts to be filled in by immediate appointments in the Transport Department of the Government of Bihar, about 50,000 applications have been received. Of them there are large number of graduates and M.A.s seeking jobs of bus conducters and issue clerks.

Last month, Bihar Circle of Post and Telegraphs Department recei[illegible] 8,000 aplications for recruitment of aboupt 100 clerks.

CONNEMARA PUBLIC LIBRARY
25 AUG 1955